

Compl. N^o 13

The Evidences of an Over-ruling Providence, in Defeating the Conspiracies of Cunning and Ungodly Men, represented in

A
SERMON

Preach'd At

RUTHIN

IN THE

County of DENBIGH.

At the Assizes held there,

Sept. 24. 1722.

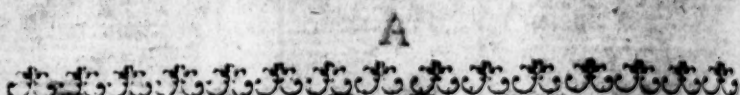
By THOMAS WYNNE, A. M.
Rector of *lanrwst* in Denbighshire.

Publish'd at the Desire of several Gentlemen then present.

L O N D O N :

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of Cunning and Intrigues, which
 evidence, in Detecting the Conspiracies
 of an Over-ruled Power



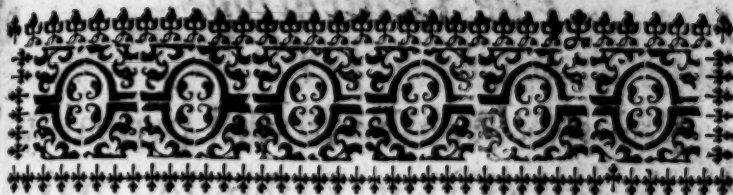
The following Errata were owing to
 the Author's distance from the Press.

ERRATA.

PAGE 5. Line 21. for *design'd*, read *defin'd*; p. 6. l. 1.
 for *Kings*, r. *Things*; p. *ibid.* l. 30. for *Justify*, r.
Testify; p. 8. l. 18. for *settle*, r. *secure*; p. *ibid.* l. 19.
 dele *the*; p. 9. l. 15. for *usefullest*, r. *useful*; p. 11. l. 12.
 for *seem do*, r. *seem to do*; p. *ibid.* l. 29. for *still more dan-*
gerous, r. *still more disquis'd*, *still more dangerous*;
 l. 12. for *Senator*, r. *Senate*; p. 18. l. 9. for *Cause*, r. *Cause*;
 p. 19. l. 18. put a . for a , p. *ibid.* l. *ibid.* for *Professions*,
 r. *Professors*; p. 23. l. 2. for *certainly*, r. *entirely*.

By THOMAS MONTAGUE, Esq.
 Rector of the University of Cambridge.
 Published at the House of Samuel Johnson, in Pall-mall.
 Thomas Montague

Printed for T. B. NEAVE near Stationers
 Hall. (Price 6 s.)



To the Honoured

JOHN MELLER,

OF

E R T H I G

IN THE

County of *DENBIGH*, Esq;

SIR,



IN Compliance with your Request, and that of several Friends, I have ventur'd to publish an uncorrect Sermon, that was not design'd to have gone farther than the Pulpit.

A

For

The Dedication.

For this Reason it will probably be expected that I should make some Apology for my present Performance. But I hope it will be excus'd without any Apology by all such Persons as have the same Sentiments with my self about our happy Constitution in Church and State ; who, I dare say, will not esteem it either improper or unreasonable for me, at a time when the Destruction of every thing that is valuable to us is attempted by a most wicked and dangerous Conspiracy, to make a publick Declaration of my Zeal and Loyalty to his Majesty King *G E O R G E*, and to express my sincere Abhorrence of those Practices which tend to deprive

The Dedication.

prive us of the Blessing of his just
and legal Government.

As for Persons, who are other-
wise minded, I neither expect their
Approbation, nor value their Cen-
sure. To be censur'd by *Them*, is
what I always would chuse, if I
might not appear too Vain in chu-
sing what has always been the Share
of the best and most deserving of
Men.

Whilst I have the Advantage of
your eminent Example, I shall want
no other Instructions to teach me
to contemn the Malice of the Pub-
lick Enemies, to be patient under
their injurious and inhumane
Treatment, to return Good for
Evil, Blessings for Curses, and the
most

The Dedication.

most extensive Charity for their
extream Uncharitableness.

To hope for Security from the
Assaults of these Men, would be
unreasonable in *Me*, when a Per-
son of your Character and Virtues
is so remarkably expos'd to them.
For if Truth and Integrity; if
Compassion and Justice; if an
easy and open, and obliging Beha-
viour; if Munificent Acts of pub-
lick Charity; and Lastly, if a con-
stant Discharge of all the Duties of
Religion and Morality could have
made any Impression on such
Minds, I should have had no
room to complain of those Sa-
vage Returns of Insolence and Out-
rage that you have receiv'd from
them.

But

The Dedication.

But I am far from complaining of these Returns, as a Misfortune to you. Our Saviour himself, who suffered greater Injuries than ever Man suffered, has pronounc'd us Blessed, when Men shall revile and persecute us, and say all manner of Evil of us falsely for Truth and Righteousness Sake.

May you therefore, after many Years spent here on Earth in the Service of our most Holy Religion, and for the Good of Mankind, receive that great Reward, which our blessed Lord reserves for you in Heaven ; and may he raise up many others in your stead, equally Qualified to do Service and Credit to their Country, and by their
bright

The Dedication.

bright Examples to enlighten this
dark, this undeserving Corner of
the Earth.

I am with all imaginable Re-
spect and Truth

Honoured SIR

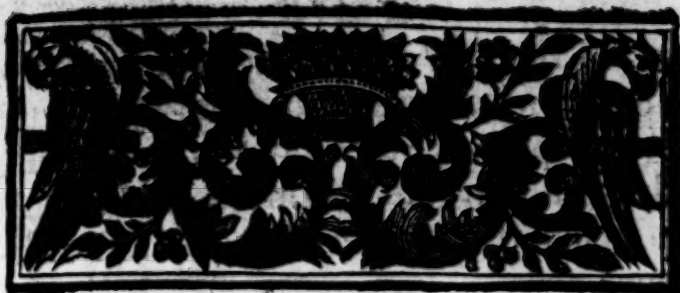
Your most Obliged and most Obe-

dient Humble Servant

Llanrwst

Nov. 20th. 1722.

THOMAS WYNNE.



Job V. XII.

*He disappointeth the Devices of the
Crafty, so that their Hands cannot
perform their Enterprize.*



THE different Conjectures of Learned Authors leave it difficult to determine, who the Pen-Man of this Book was; neither are we sufficiently inform'd of the Place or Age that *Job* liv'd in: However, it may serve our present Purpose, that the Judicious in all Times have receiv'd this Book as the pure and uncorrupted Dictate of the Holy Spirit; that whether *Moses*, *Solomon*, or *Job* himself wrote it, yet it delivers to us a true and real History of a considerable Person; and that it is not a mere Parable, as hath, by some, been unwarrantably surmiz'd.

HERE we have a Rule to walk by
in all the changeable Circumstances of this
B mortal

mortal Life. We are taught a Lesson of Holiness, Meekness and Charity in the most prosperous State, and are furnish'd with an admirable Example of Patience and Resignation under the greatest Afflictions.

BUT to draw nearer to the Point which I now intend to treat of: We may receive considerable Advantage from the Conversation of *Job* and his Friends; as well from the provoking Reproofs of the latter, as from the solid Replies of the former: For both Parties agree'd in acknowledging the unlimited Power of the Creator, and Weakness of the Creature; the supreme Authority of the one, and the indispensable Duty of Obedience from the other; the Wisdom of God, and the Vanity of Man.

BUT here it may probably be return'd upon us, that the Accusations of *Job's* Friends were uncharitable and false; that they were engag'd in a wrong Cause, and that the Arguments which were not convincing to *Job*, can be of no Use or Advantage to Posterity.

IN answer to this we own their misguided Zeal carried them beyond the strictest Rules of Truth and Charity; and that they wrongly concluded *Job's* Sins to be proportionable to his Afflictions

ations. They were led into this Mistake by supposing, that Prosperity was the sure Reward of Innocence, and Adversity the Consequence of Sin: Such was the Foundation on which they built their Discourse, and the Cause they undertook to Manage. They were however, so well dispos'd in general, and had so great a Skill in Argument, that they have left us many valuable Truths, which, though not always applicable to the Case of *Job*, are yet of the greatest Use and Instruction to others.

Such are the Words of *Eliphaz* in my Text.

HE suggests, that *Job* was a designing, Hypocritical, Ambitious Person; one who would not serve God for nought, but always propos'd some sinister End to his best Actions, and consulted his own Advantage, rather than the Service and Honour of his God. Having entertain'd such mean Thoughts of him, he concluded that *Job's* Afflictions were the Means made use of to check his Ambition, and *disappoint his Devices*. This, tho' neither seasonably deliver'd, nor charitably applied, yet teaches us this useful Doctrine, That the Crafty, the Ambitious, and the revengeful Abettors of Mischief are not always able

to compass their Designs: They meet with frequent Crosses from the Interposition of Providence; their dark Schemes are laid open, and their dangerous Counsels are confounded. The Innocent are protected from Violence, whilst the Deceitful are caught in those Snares they lay'd for others. He who sees through their best lay'd Designs, contemns their Weakness, *and bath them in Derision*; he obliges them to acknowledge, that *the Wisdom of this World is Foolishness with God*; that *He careth for his own, and will keep them as the Apple of his Eye*. The Righteous may be Entangled, and *Fear may be on every side*; yet are we not without Encouragement patiently to abide these Storms, and meekly to *expect the End of these Men*. For *the Good shall not be utterly forsaken, but the Hope of the Hypocrite shall perish*.

IN farther Discourfing on my Text, I fhall use the following Method:

First, I will shew, in general, the Advantage which arises to Mankind from the Influence of an over-ruling Providence.

Secondly

Secondly, I will consider the restless Endeavours of Crafty Men, in order to oppose the gracious Designs of God.

Thirdly, I will observe somewhat more particularly concerning the Conduct of Providence with respect to *them*; and shew how God often interposes to frustrate such Endeavours.

After which, I will
Lastly, draw some Inferences from the whole.

I am, first then, to shew the general Advantage which arises to Mankind from the Influence of an over-ruling Providence.

Providence is design'd to be the Act of God, whereby he sustains and governs all his Creatures. Agreeable to this is that Passage of *Jeremiah*, in which it is affirm'd, *That the Lord is God both at hand and afar off; and that He filleth both Heaven and Earth*: And the Apostle more distinctly adds, that *through, or by, Him all things are*. Here we find God's Providence always at Hand, and are assured, that the
World

World, and the Kings therein, are under the Care and Inspection of a supreme Being. If then we are satisfied that this Being is endow'd with infinite Power, Wisdom and Goodness, What Happiness may we not propose to our selves? If he first produced us, we cannot doubt his Power to preserve us; and if nothing but Goodness could move him to undertake the Work of our Creation, we may fairly conclude, that he will not destroy the Works of his own Hands, nor suffer his own Image to be defac'd. He, who first call'd us into Being, will doubtless be our Support, if we do not by our Perverseness, unqualify ourselves for Favour.

IT is foreign to my Subject, and beyond my Power distinctly to speak of all the several Advantages, which arise from the superintendency of Providence. It shall suffice at present to observe, that the Order, Frame and Beauty of the World; that the several Influences of the Heavenly Bodies; that the Vegetative and Sensitive Parts of the Creation (all which are govern'd by an higher Power) contribute to the Pleasure and Advantage of Man. Well then might the Apostle (*Acts* 14. 17) justify, that the Providence of God *did Good unto us; gave*

as Rain from Heaven, and fruitful Seasons, filling our Hearts with Food and Gladness.

NOR are we obliged to Providence, barely for the Comforts and Advantages of Life, since 'tis to *This* we owe the very Preservation of it. We need look no farther than ourselves to be convinc'd of this; let us but consider the nice and delicate Frame of an human Body, and we shall easily be perswaded, that no less Wisdom than what first made it, is sufficient to preserve it. The many Dangers and Inconveniencies our Bodies are expos'd to from outward Accidents, which we have neither Sagacity enough to foresee, nor Power to prevent, are an Argument that we cannot subsist without the Protection of God, *who preserveth our going out and our coming in.* And if we consider Man as a sociable Creature, and transacting the Affairs of this World, we find his Nature so deprav'd, that he needs the Assistance of Providence to prevent both his doing and his receiving Injuries. Tho', as *Tully* observes, Man of all Creatures is capable of doing the greatest Good; tho' the light of Nature be not extinguish'd; tho' *Revelation* still adds to it, and prescribes that *we should do to others, as we would they should do to us*, yet are Men generally

generally prone to Evil. Passion and Revenge are so agreeable to our corrupted Natures, that Peace and Order would soon be swallow'd up, and Life and Property become the Prey of Villains, were we not under the Influence of an higher Power. Such are the Devices of Men's Hearts, that human Observation cannot always reach their Designs, or temporal Punishments attend their Actions. Here must we commit the Innocent and the Upright to the Secret Protection of him, who alone knoweth the Heart of Man; who can awaken the Affection of an *Esau*, and blast the Designs of a *Pharaoh*.

WE are not indeed so to depend on Providence, as to neglect the Means whereby we may serve our selves. We are requir'd by our Saviour himself, amidst the Difficulties, Prejudices, Snares and Temptations, to use *as well the Wisdom of the Serpent, as the Innocence of the Dove*: We must be prudent without Craft, and vigilant without Malice. And this Behaviour will appear to be the more necessary, when we consider

Secondly, The restless Endeavours of Crafty Men in order to oppose our Happiness.

REASON is the distinguishing Character of Man, and that which sets him above the inferior Part of the Creation: This therefore ought to be the Rule of his Thoughts and Actions; and accordingly, if it were pure and uncorrupted; if enlightened by Grace, and awakened by Conscience, it would prove his safest Guide: It would then employ him about the chief end of his Creation, *viz.* the Glory of God and the Salvation of his Soul: It would teach him to fear and obey God; to pursue his own truest Interests; to be wise for this World, and what is infinitely more, to be wise for Eternity.

BUT the best and most usefulest things, when misemploy'd, prove the most pernicious; and thus Reason itself may be abus'd to the worst Purposes. The noblest Faculties of the Soul, the clearest Understanding, and the brightest Parts may serve to make us but more accomplish'd in Wickedness. When that which should lead us is itself misled by false Lights; and that which was given to controul our Passions is enslaved to them; What can be expected to follow but gross Errors and Sin? In this Case our very Guide seduces us, and our Glory becomes our Shame. That Understanding, which is capable of teaching us better, will, if perverted, degenerate into Craft; and those Abilities, which might have conducted Men to

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the highest pitch of Virtue, will by a wrong turn, enable them to commit the most heinous Crimes.

THUS *He* who might have been an useful Instrument of Providence in promoting the common Good, by the wicked Imaginations of his Heart, approves himself the Minister of *Satan*; and those Endowments, which ought to have been consecrated to a Religious Use, are employ'd to scatter Fire-brands, Arrows and Death.

THE Evil Influence of Reason abused, will appear by considering what Opportunities it gives a Man of being Mischievous, and how much it enables him to make the most of a favourable Juncture. The Innocent and Well-disposed are very often the least suspecting; willing to hope well of every one, because they themselves intend no ill. Such a Temper lays them open to ill Impressions; especially if the Person whose Design it is to Practise on them, puts on an Air of Religion and publick Spirit; if he pretends a more than ordinary Zeal for the Interests of his Country, and the Security of the Church. This Appearance of a good Intention recommends him to the Favour of the Multitude; he is heard with Pleasure; his Poisonous Insinuations sink deep, and spread far; the deluded People are insensibly led from their first innocent Designs; they

they almost adore the Author of their Ruin ; nor can they believe their own Eyes when the Villany of their Deceiver is plainly laid before them. — But the restless Endeavours of Crafty Men will more particularly appear if we reflect a little upon their pernicious Influence, both in a private and publick Station : Enlisting themselves into the Service of *Satan*, they soon become instructed in *his Depths and Devices* ; they over-reach and deceive at the same time they seem to do us Good ; and (as the *Serpent* beguiled our first Parents) they officiously advise, nay, and argue us into Ruin, under the specious Pretence of promoting our Knowledge and real Happiness. Their sanctified Looks and artful Insinuations quickly gain them Credit and Reputation in the World, and under the colour of superior Wisdom and Experience in Business, they often direct the Councils, and divide the Property of their deluded Neighbours. Orphans and Innocents are confidently committed to their Care, and the Fences of the Law are not sufficient to restrain them from *preying upon the Widows and Fatherless*. — And if we consider these Deceivers in a publick View, we shall find their Designs still more dangerous. How ready are they to sacrifice the Publick Good to their own Mercenary Ends, to unhinge the best Con-

stitution, out of a Spirit of Ambition, Avarice or Revenge? They dislike the *Ministry*, because they are not at the Helm, and vilify the *best of Kings*, because he finds it inconsistent with the common Good to close with their cruel and ambitious Purposes. They make use of Lies and Libels, pretended Grievances, and imaginary Apprehensions to ingratiate themselves with the unthinking People; and the more effectually to discredit the prudent Administration of their present Governors, they enter into secret Cabals and horrid Conspiracies, vainly endeavouring (in the Words of the Prophet) *to seek deep and to hide their Council from the Lord*; for say they, *who seeth us, who knoweth us?* And indeed who can see through the Smiles of a Dissembler, who less than Omniscience itself, can penetrate into the Designs of an Hypocrite? 'Tis a nice as well as useful Piece of Policy (especially to this our Nation) rightly to distinguish between sincere Friends and artful Enemies, between those that submit to the Government for *Wrath*, and those that comply with it for *Conscience Sake*. If we had but the Sincerity even of the ancient Heathens, 'twould be no such difficult Matter to judge who are well affected to the King. But our modern Casuists have, it seems, found Means to

to distinguish away the Obligation of Oaths; and pretend (what old *Rome* would have blush'd at and abhor'd) that they are only Cobweb Engagements, and may be safely taken with Equivocation and mental Reserve. The *Romans*, as was hinted before, (and much more the undesigning Christians) always understood and observ'd Oaths in the Sense of the Imposers, and the Soldier that escap'd from *Hanibal* by eluding his Oath, was justly obliged by the *Roman Senator*, to return to the Enemy with Confusion and Reproach.

WERE *We* of this Age and Nation, whose Duty and Interest is the same, jointly united in the *same* Endeavours; were we only to engage with an open and common Enemy, 'twould be next to impossible for him long to disturb our Quiet; but whilst we are at Variance amongst our selves, in *Perils of our Countrymen and False-Brethren*, whilst it is not an open Enemy that can do us this *Diskindness*; but our Guides and our own familiar Friends, whilst, I say, this is our unhappy Case, 'tis impossible any thing less should save us from Ruin, than the special Providence of God, and the strictest Vigilancy of our Superiors. 'Tis no less melancholly, than surprising to observe how many Calamities
and

and Convulsions have befallen us through our intestine Divisions, and how successful the *Popish* Party have ever been in involving us in these Disputes, tho' we knew at the same time they intended nothing less hereby, than to reduce us again to a worse than *Egyptian* Bondage. Indeed if we consider the Maxims and Interest of the Church of *Rome*, we cannot much wonder at the Conduct of her genuine Sons; but 'tis Monstrous that Persons of our Communion should so Zealously engage in the Interest of a Profess'd *Papist*, and endeavour to reduce us to the *Roman* Yoke: Who would ever imagin that Men so seemingly Zealous for our *Sion*, so well acquainted with the Nature, and so closely tied down by the repeated Obligation of Oaths, should so soon cry aloud with the seditious Citizens, *We will not have this Man to reign over us*. Who could imagine Men would be so regardless of their own Welfare, as to importune God for a new and absolute King, like the restless and unthankful *Jews*? Doubtless they would like *Them* (if God for our Sins should answer their Request) soon grow weary of their desired Change, and in the midst of Flames either renounce their Religion, or at least repent too late of their foolish and unhappy Choice. In the mean

mean time, tho' (blessed be God) they have not been able to accomplish their hellish Designs, they are however constantly interrupting the publick Quiet. They abuse the greatest indulgence that ever was shewn by any Prince ; and his repeated Instances of Clemency and Forgiveness, serve only to encourage them in their Sedition and Disobedience. Their Imaginations and Devices have been many, deceitful, and malignant, and we should be exceedingly shock'd and disheartened by their horrid Plots and Conspiracies, could we not Comfort our selves with the Words of *Solomon, The Council of the Lord that shall stand.*

Which leads me

Thirdly, To observe somewhat more particularly concerning the Conduct of Providence, with Respect to these Men, and shew how God often interposes to cross and frustrate their Endeavours.

TRUE it is, that Providence does not always prevent, or put a Stop to the wicked Contrivances of these Deceivers ; the Disguises of an Hypocrite have long pass'd unobserved, and the most indirect Means have been sometimes known to advance their Authors to Honours and Preferments

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The Crafty and Deceitful have circumvented the Innocent and Well-dispos'd, and we have too many Instances in History where Perjury and Treason, Tyranny and Usurpation have had their successful Vicissitudes. The most Injurious Attempts have been accomplish'd with Impunity, and Providence has not always let loose his Wrath where it seem'd to be most deserv'd. This it must be own'd has now and then been the Case, and is probably intended as a Tryal of our Patience and Love, and to prevent us from arguing against the Necessity of a future State. But we shall find Reason enough to acknowledge and adore the gracious Interposition of God, if we do but consider how many impious and artful Schemes are daily contriv'd against us, and how few of them have been attended with Success, in Comparison of those that have been Wonderfully and Providentially discovered. Without the particular Interposition of Heaven we could not long call any thing our own; Stealth and Rapine, Violence and Murder, wou'd prevail beyond Restraint, and instead of the uninterrupted Enjoyment of Property and Peace, the World would abound with *Confusion, Disorder and every evil Work. Except the Lord did arise* to protect his People, Craft would Triumph over Innocence, and the
meek

meek, humble Christian be expos'd to Insolence and Rage. 'Tis the divine Providence that disposes us to unite in Society, and subject our selves to Government for our better Security and Defence; 'tis *This* which imprints on our Minds such an awful Reverence and Esteem for the Constitution of our Country, and assists the *Legislature* in composing such Laws as are exactly conformable to the word of God, and are admirably well contriv'd to screen us from Violence, and to encourage us to promote our mutual Happiness. They are manifestly *ordained for the Punishment of Evil doers, and for the Praise and Security of them that do well.* They point out to the Subject the Limits of his Liberty and Obedience, and instruct the Prince in the Extent of his Authority and the Rule of his Government. But the goodness of our Laws is not the only happy Effect of an interposing Providence; he has been farther graciously pleas'd to preserve them to us against many and desperate Attempts, and by the late happy *Settlement* to put the Administration into such Hands as may enable us to transmit 'em to our latest Posterity. These are some of the many Advantages we of these Nations have reaped from the Divine Goodness, to which if we add the late wonderful and timely Discovery of a

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dreadful and deep-laid Conspiracy, we shall be fully convinc'd of God's particular and extraordinary Assistance. His Wisdom has been sufficient to foresee, his Power to prevent, and his Goodness to preserve us from these Devices. Surely such repeated and signal Disappointments as these will at length convince our Enemies of the Baseness of their Cause, and of their own Weakness; that they are not fighting against Men, but God, *to whom Darkness and Light are both alike*; and that therefore it's impossible for them *to flee from his Presence*. *The Instruments of Death* may be in their Hands, and their Feet may be swift to shed Blood, but behold God shall shoot at them unawares, and they shall deservedly fall into the Destruction they prepared for others. But should they for a time escape Vengeance, should they be permitted to insult the Government, and make a Jest of the Protestant Cause, and their most solemn Obligation, yet there's no entire Effacing of the *Hand-Writing on the Wall*, it must at length be a Scourge and a Terror to their awakened Consciences ———. An *Absolon* may win the Hearts of a fickle unsettled People, nevertheless *David* shall prevail. An *Adonijah* may be set up by *Joab* the General, and council'd by *Abiather the High Priest*, yet God is pleas'd to appoint *Solomon*

to

to be King. We want not Instances in our own Annals of God's wonderful Protection of good Men from the mischievous Designs of the wicked. The most prevailing *Rebels* the Nation ever produced, unexpectedly laid down their Arms, when they seem'd to be in the very heighth of Triumph; and when the King and his Friends were almost destitute of human Aid, his powerful Foes, by an amazing Turn of Providence, voluntarily embrac'd their Duty, and chearfully own'd their Allegiance.

A powerful Advocate for *Popery* became an happy Instrument of the Reformation, and the many barbarous and bloody Persecutions of *Protestants* in Queen *Mary's* Days, added Strength and Credit to our Holy Professions in after Ages,

THE Confusion and Tyranny introduced by the *Grand* Rebellion, gave our Nation a just Esteem for a legal Government; and the *Popish* Fury and infatuated Attempts of a late Prince, made us hasten on the glorious *Revolution* and happy Settlement of the Crown in the next *Protestant* Branch of the Royal Family. A Settlement! the most Wise, Just and Necessary in itself; and in its Consequences is the most happy to us and our Posterity! A Settlement intended, no doubt, by Providence to prevent our splitting again upon the old

Rocks of Rome, and effectually to guard us hereafter from their desperate and revengeful Enterprises. Many and formidable have been their Attacks upon this Rock of our Defence, but neither their open Rebellions nor secret Conspiracies, nor even the *Gates of Hell have been yet able to prevail against it.* So Marvelous are God's Doings towards us and our Nation! Let us then thankfully resign our selves to *Him* who is *our Help and our Shield, who breaketh the Bow and knappeth the Spear in sunder; who hath delivered us, and we trust will yet deliver us.*

I come now in the 4th and last Place, to draw an Inference or two from the whole.

First then, The Consideration of God's general and special Providence should make us constantly to apply to him by Prayer, confidently rely upon his Protection, and chearfully submit ourselves to his allwise Dispensations: For whose Assistance should we more earnestly implore than *His in whom we live, move, and have our Being?* On whose Defence may we more securely depend than on *His* who is infinite in Wisdom to foresee, and in Power and Goodness to defeat the most secret and formidable Enterprizes? *Trust not in Princes* (says the

the Psalmist) nor in any Child of Man, for there is no Help in them, but put thy Trust in the Lord. Since we have been so often protected from private Oppression and public Violence, from the secret Designs and open Attempts of our implacable Enemies; since our Excellent Church and Constitution have been so wonderfully preserv'd from Popery and Arbitrary Power, What Reason have we to doubt of the same continued Providence in support of the same glorious Cause, or to be discouraged at the restless Opposition we still meet with from *spiritual Wickedness in high Places*? Sometimes indeed God may for a while suffer the wicked to prevail, and the Righteous to endure Reproach, but we may rest assured he will at length most justly interpose, and conclude with the Prophet, — *That the Righteousness of the Righteous will be upon him, and the Wickedness of the Wicked shall be upon him.*

BUT *Secondly*, The Consideration of the restless Endeavours of Crafty Men, in order to oppose God's gracious Designs, should teach us to be continually upon our Guard. We must not rely upon Providence in such a Sense as is inconsistent with the use of human Means, or expect a divine and miraculous Interposition without using our own
active

active and honest Endeavours. We are directed to pray and hope for our daily Bread, and yet we must not be so sanguine as to expect the Earth will feed us without our own Industry, or that God will send us Manna from Heaven in Compliance with our wanton and unreasonable Desires. It would be impious and ungrateful *to put our whole Trust in Chariots and Horses* when an Invasion is made on our Religion and Laws ; and it would be *Enthusiasm* and down-right Madness to hope for Success without putting our selves in a proper Posture of Defence. We must be active in our own Persons as well as importunate with God, that our Enemies may not Triumph over us ; and if there is but Vigilancy, Courage and Unanimity on our Part, we need not fear but God will approve and prosper our Undertakings. We must endeavour to detect the Artifices, and confute the specious Arguments of our Opposers ; and if we should prove Unsuccessful or Unsatisfactory to them in this Respect, we must appeal to the only searcher of Hearts, and by his Assistance consult how to secure our selves and our Cause from their bigotted Fury and base Impressions. Whenever they reproach us with the burthen of our Taxes, and the decay of publick Credit, we should immediately re-
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tort the Imputation upon *Them*, and shew these Inconveniencies to be *certainly* owing to their frequent Plots, and seditious Practices. When they would render us suspected by the People of Heresy or Schism and Disaffection to the *Church*, 'tis no difficult Matter for us to recriminate, and prove *Them* in an Ecclesiastical as well as Civil Sense, our most fatal and irreconcilable Adversaries. In short, the more common and terrible the Deceits of wicked Men are, the more it becomes us to be prepar'd; and after we have made use of the utmost Vigour and Circumspection, we shall still find sufficient Reason to leave the Issue of our Affairs to God.

Lastly, and to Conclude : Let the Consideration of the many Dangers we are daily expos'd to, and the many signal Interpositions of Providence in our Defence, excite us to laud and adore his Holy Name, and rightly to use and esteem these extraordinary Favours and Deliverances. Let the Wicked *cease to do Evil* when they consider it will return *upon their own Heads*, and let those who have happily escaped Destruction, give God the Glory, and not unthankfully arrogate it to themselves. Let the disappointed Zealots cease from Contention, and become their Country's Friends; and let us
all

all hereafter with one Heart and one Mind, pursue those Measures whereby (under God) we have hitherto been so wonderfully preserv'd.

SO shall we become peaceable and happy amongst our selves: So shall our Church become the true *Israel* of God, and our Nation the Honour and Support of the *Reformed* World. Which GOD of his Mercy grant, through Christ our Lord. *Amen.*

F I N I S.

